
Mr. *Norris's* Sermon,

ON THE
DEATH and FUNERAL
OF HIS

Late MAJESTY,

KING

William the III^d.

LONDON,

Printed by R. Taylor, in Strand near St. Dunstons Church.
At the Sign of the Pelican.

[Redacted]

Mr. Norvis Sermon

ON THE

DEATH AND FUNERAL

OF

Late M. A. J. ESTY

KING

William the III^d

[Redacted]

A
SERMON

PREACHED ON THE
DEATH and FUNERAL

OF THE
Late KING,
William the III^d.

OF GLORIOUS MEMORY.

By R. NORRIS. *R*

Flere & meminisse relictum est.

L O N D O N,

Printed by R. Tookey, for John Lawrence
at the Angel in the Poultry. 1702,

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DEATH and FUNERAL
OF THE

Late KING WILLIAM the III.

Of Glorious MEMORY.

LAMENTATIONS V: xvi.

*The Crown is fallen from our Head: Wo
unto us that we have sinned.*

DOes not common Gratitude require an acknowledgment, when Acknowledgments are the only Returns that can be made? And the determin'd state of the *Dead*, putting them beyond the suspicion of Flattery, because out of a capacity of rewarding, it gives them an unexceptionable right to those Eulogies they have deserved: Which (however true) might look like design'd and mercenary to the Living.

Immemorial Custom, as well as the tenderness of humane Nature, has taught us to pay the last duties of Sorrow, and Honour, to the Ashes of those that have been Great, and Good; that have deserv'd well of the World when Alive, and left the Monuments of it behind them; but when Princes Die, and the Crown falls from our Head, when the common Parents and Benefactors of Mankind are snatch'd away in Judgment, from an ungrateful People; and mingle with the common dust—How Solemn? How Mournfull? How Universal shou'd their Sorrows be? As Solemn as the Judgment it threatneth, and as Universal as their Loss.

Indeed the fall of Tyrants carries with it too benign an Aspect, to be an Occasion of Grief. For them, a neglectful silence is a just Punishment of their Infamy. Their Names ought to be raz'd out of the Records of Time, and they and their Memories expire and rot together.

This among the Ancients was a brand of the greatest Ignominy, and a Sentence pronounced only upon such Princes whose Barbarities had rendred them the Pest and Scourge, of Mankind, and a dishonour to Humane Nature.

And according to the present sense of Mankind an almost Universal neglect in this matter, does appear a tacit acknowledgment, either of want of Merit in the Subject, or of Courage, and Gratitude, in those whose Honour or Obligations wou'd else, sure, have engag'd to attempt it.

And

And indeed how a Prince can be the Object of *such* Prayers, while alive, and deserve no Mournful Tear, no Justice to his Memory, when Dead, is hard to be imagin'd; unless it be that the one is by Constraint, and the other Free and Natural. The one an effect of Interest, and the other of meer Generosity.

But after all they are none but poor Counterfeits that want the advantage of Art; Whatever is brilliant, need only be shewn, and it is presently known and admir'd.

Nor is it the first time Posterity has done justice to, as well as been better inform'd by, the Neglects a present Age. And it was certainly more to *Cato's* Honor that all the *Honest* part of *Rome* wondred he had no Statue, than if it had been rais'd, with the most flattering inscription, and Crown'd with undeserv'd Laurels in the midst of the *Circus*.

The words that I have read, are a part of that Mournful Elegy Compos'd by the Prophet *Jeremiah*, on the sad Occasion of *Josiah's* Death — A Prince of an excellent Character, whose Personal Merits joyn'd with a flaming Zeal for the true Religion, and a Reformation of the horrid Abuses and Enormities of the precedent Reigns, made him not only the Delight and Admiration, but also the Security and Protection of his Subjects. For so dear and so acceptable was he, in the Eyes of the God of *Israel*, that his People were bless'd upon his account; insomuch as the fatal Judgments that were hastening upon them for their own and fore-Fathers sins, were defer'd during his Life. And tho' the Justice of God cou'd not

suffer such an *Ungrateful* and *Obstinate* Nation
 always to escape, yet his Goodness repriev'd them
 all his days. *Thus saith the Lord*
 2 Chron. 34. 27, 28. *God of Israel, Because thy Heart was*
tender, &c. — Behold I will gather
thee to thy Fathers, thou shalt be gathered to thy
Grave in Peace, neither shall thy Eyes see all the evil
I will bring upon this Place and upon the Inhabitants
of the same. — So great a Security, so Univer-
 sal a Blessing, are Religious Princes to their People;
 when they (it may be) have neither an *Apprehen-*
sion nor *Acknowledgment* of it.

In a little time and the promise of God was
 fulfill'd. This valuable Life was remov'd in the
 Flower of it's Age and Time; and how insensible
 soever they might have been of the Blessing of his
 Life, we find however they did not neglect the
 Honours due to him at his Death. *For all Judah*
and Jerusalem Mourn'd for Josiah;
 2 Chron. 35. 24, 25. *and Jeremiah Lamented for Josi-*
ah, and all the singing Men and
singing Women spake of Josiah, in their Lamentations
to this day, and made them an Ordinance in Israel,
and behold they are Written in the Lamentations.
 A part of which are the words of the Text. *The*
Crown, &c. In which words we have these Two
 Parts.

1. A Melancholy Assertion of a surprising, and
 affecting Loss, *The Crown is fallen from our Head.*
 — Which is not to be understood of any suspen-
 sion or extinction of the regal Power; for immedi-
 ately upon *Josiah's* Death, we are told *The*
People of the Land took Jehoahaz
 2 Chron. 36. 1. *his Son, and made him King in*
his

his Fathers Stead in Jerusalem. — But only a rhetorical and pompous way of expression, agreeable to the design of the *Poem*, and proportion'd to the *greatness of the Loss*.

2. Here is a very Mournful Suggestion of the Occasion or Cause of it, by way of a Reflection upon it. *Wo unto us that we have sinned.*

So that the full Scope of them seemes to be included in this *Proposition*, viz.

That the Death of Princes, that have been Glorious Instruments in the Hand of God, for their People's good, is truly *Woful*, and is some times owing to their People's Sins.

In Discoursing upon which, I shall do these following things.

1. I shall give you some imperfect account of that great Man, that beloved Prince, that is lately fallen among us.

2. I shall consider how far the Death of such Princes is a *just* Ground of Universal Lamentation — and how justly it may be ascrib'd to their People's Sins — *Wo unto us that we have sinned!*

3. I may consider what particular relation this may have to our Case — what Sentiments we ought to entertain, and what Improvment we ought to make of it.

I begin with the *First* — And here indeed I have a Subject that no performance can reach. But to do him Justice wou'd require a *Genius* as vast and comprehensive as his own. But to tell what the *Hero* was, and what he has done, wou'd be neer as difficult, as it wou'd be to others to do them. By gazing too long upon such an Orb of Light, our Eyes wou'd dazzle and we shou'd soon be-

become Blind ; besides hearty Sorrow is seldom fond of long Orations, it contracts the Soul into a silent Grief. A Grief *the more elequent, the less it is capable to be axpress'd.*

His Character wou'd be a proper work for *Time* and *Volunes*, and wou'd bear the severity of the coldest *Historians*: Something however shall be said, tho' it must be remembred that the greatest Places can make but a small Figure in a little Map, and *no heat, no arder*, shall make me forget that I ought to speak only *Truth*; indeed it is very easie to come short, but almost *impossible* to exceed it.

The very *Beginnings* of his Life, were extreamly great and surprising. For at an Age in which others have hardly left off their first Diversions, he had purchas'd a Harvest of Glory, that drew the Eyes and Admiration of all *Europe*, upon him.

Few ever made a first Appearance on the *Stage* with greater Discouragements, or had a Prospect before them, more capable to damp an aspiring Spirit, or cool the most extraordinary Courage.

It was at a time when the powerfulest Monarch in *Europe* was advanc'd in Person with a Victorious Army, into the heart of his Country, when by the terror of his Arms, he had corrupted the Fidelity of some, and confounded the Resolutions of the rest. When one half of the miserable Country was Drowned to save the rest, and a hard Frost (usual at those times) had given an easie passage for the reduction of the whole; when the Factions of some, and the Consternation of all, had bred a Distraction in the Publick Coun-

Counsels, and the utmost of their hopes was an Unsafe and Ignominious Peace.

This was the time when *He* was restor'd to the Honour and Trust of his Ancestors, which a formidable Party had before endeavour'd to prevent--- And how astonishing an alteration did immediately ensue! *He* Animated the Publick Councils with an uncommon Vigor, Modell'd an undisciplin'd Multitude, into a Noble and Regular Army; and in a little time, with a Resolution and Conduct, Posterity will hardly believe, he recover'd a sinking State; Beat the Enemy by force out of some Parts, and Oblig'd them to Surrender the other, they had so unjustly, and suddenly possess'd; Wrested a Victory out of the hands of the greatest Captain of the Age; Dar'd the insulting *Tyrant* to his Face, with an Army less than his own. And at last oblig'd him (after many mean and Politick shifts) to beg a dishonourable Peace, in that very Country he had almost Subdu'd.

These were the first beginnings of *His* Life, and (under the Conduct of Providence) we may assert that it was to *him* *Europe* ow'd the conclusion of that Famous Treaty that was Sign'd at *Nimmiguen*---And by that Establishment he put his Country-men into a capacity to assist him in the recovery of our *Expiring Religion* and *Liberty*, when *we* were brought into a condition little better than theirs, and to continue (as we hope they will,) the *Bulwark of the Protestant Religion*, and a *Curb to the Exorbitant Power of France*.

And this was the next Scene of his *Glorious Life*; which engages *us* to a more sensible tenderness and love to his Memory, as having been
the

the happy Witnesses and Sharers of it ourselves---He was Born to be the *Saviour of Nations*, and he only, that (not long before) preserv'd the greatest Common-Wealth in *Europe*, cou'd rescue these Three tottering Nations from the brink of Slavery and Ruin. A Change so sudden, so difficult, so Happy, and indeed every way so unparallel'd, that as *History* can yet shew nothing to be compar'd to it, so it will hardly find credit in succeeding Ages.

The Reflections of past Miseries gives a fresh accent to our Joys, and alas! The remembrance of a latter Happiness may well give a sting to our Sorrows---However to make a just estimate of the Blessing; it wou'd be necessary to reveiw the condition we were in, when He came to Deliver us. *For Benefits are commonly valued proportionable to the necessity of the Receiver*---And shall it ever be forgot? We felt much, but dreaded a great deal more: There was a universal Violation of all our Religious and Civil Liberties: A *Dispensing Power* was set up, in opposition to those *Laws* that had cost the best Blood in the Nation to procure: A standing Army was maintain'd, an Idolatrous and Bloody Religion introduced, and at last a seasonable Prince provided in open contempt of our Honour, our Laws, and our Liberties; in short, *The Axe was laid to the Root of the Tree*, and had not God in Mercy (by him) prevented the stroke, the very name of a *Protestant* might by this time have been almost forgot, our *Martyrologies* might have made *Folio's*, and *Smith-field* been again kept warm by the *Martyrdom* of the Saints.

This

This was the State in which he found us when he Generously heard our Cry. He was the Object of all our Hopes, nor was any of them disappointed. He ventured all that was Dear and Valuable among Men; neither was Success wanting to *brave an Attempt*; it exceeded our Hopes, and almost out run our Wishes; and from being very near the most Miserable, We found our selves in a very little time the happiest Nation upon the Earth.

Something there was in this, that was certainly Divine. And *when the Lord thus turn'd away our Captivity, we were as those that Dream.* The Joy was too sudden and overflowing, to be thought any thing but Imaginary. Our Fears were presently at an end, an Universal Vigour inspir'd our Counsels. Our *Crown* was establish'd in Peace. And from being the *Contempt* and *Pensionaries*, we presently became the *Envy* and the *Terror of France*, and once more were enabl'd to *hold the Ballance of Europe.*

Neither was *His* Reign over us, less Glorious then the Beginnings of it were auspicious, a Successful War was continu'd out of the Bowels of our own Country, our Religion and Property were firmly establish'd, an Indulgence to tender Consciences was made a National Act. The Priviledges of the Subject were enlarg'd, and in the midst of the most expensive War that ever was, the great Gievanche of the Nation on the Account of the Coin, was redress'd; all which was brought to a true Standard, bearing His own *Impress*, and *Inscription*; an Attempt the very Proposal of which, seem'd Romantick, and which had hitherto appear'd impracticable in the Profoundest

C

Peace

Peace. And after a Glorious War of so many Years continuance, he once more gave Peace to Europe, and now the Second time forc'd the Ambitious Tyrant to beg it at the expence of his false Glory, in the View of one of his own Palaces.

And now (onewou'd think) he had merited the future Repose of his Life, and to have been refresh'd with those Lawrels he had purchas'd with so much fatigue. But he was not Born for his own, but for the Ease and Happiness of Mankind. His and all Europe's restless Enemy began a fresh to call him to Action, when he himself invincible to all others, was Conquer'd by the King of Terrors, and the fresh Wreaths of Lawrel we had hop'd were growing for him, were all blasted by one sudden, one amazing stroke. But—he was val'd too little, to be enjoyed long; his Soul grew too great to be any longer confin'd in the narrow Limits of Flesh, and his People's Sins (happily enough for him) sent him from a troublesome and enviy'd Crown on Earth, to the Peaceable Enjoyment of an Immortal one in Glory. But not till he had rais'd the Genius of his People, fix'd England the Ballance of Europe, Establish'd the most Glorious Confederacy that ever was, and left these Kingdoms a Present worthy of the Acceptance of Her Present Majesty.

He was in a direct Line of the most Antient and Illustrious House in Europe; for tho' we shou'd not insist upon that (more then probable) thought, that his Family is as Old as Julius Caesar, who speaks of one Nassua, who with his Brother
Cimbe-

Cimberius (he says) brought a Body of Ger-
mans out of *Suabia*, and settled on the Banks
of the *Rhine*, near *Treves*, where the House of *Nas-*
sau had an Estate till now. I say, not to take No-
tice of that, it is certain that the head of His Fam-
ily possess'd the Imperial Digni- Pet. v. rati Temp. edit. Par.
ty, above Four Hundred Years p. 606. Lat. Comp. 306.
ago. A Family design'd by Heaven, to be

the Common Patrons and Benefactors of
Mankind. A Family no less Famous for their
Personal Virtues, than the Nobility of their
Blood. The most Powerful Republic (but one)
that ever was, owes its Being to his Great-Grand-
father *William* the First, and its Recovery from
the last *Casp*, to our Greater *William* the Third.
This House hardly ever produc'd an inconsidera-
ble Man, but every Successor added a new and in-
creasing Lustre to it, till in him it seem'd to come
as near Perfection as Mortality wou'd admit of,
and so it is now wholly extinct.

In nothing did this Prince come short, but in
many things he exceeded the Glory of all his An-
cestors.

He was certainly truly Serious and Religious,
and had a constant impression of the Divine Pre-
sence, and a visible regard to a future World. I
don't mean only in Comparison to other Princes,
but in a private Capacity, as he was a Christian.
There was an Unaffected Awe and Reverence of
God, visible upon his Mind, especially in the places
of Religious Worship. And if we may believe
those that had the Honour of something of an In-
timacy with him, it was the same thing in private.
His whole Life was under the Government of Reli-

gion, and it was his constant Care to avoid all appearance of Evil ; and to do whatever was Serviceable to the Interest of God, and all without the least Noise or Ostentation. If any thing really provok'd him, it was an appearance of *Design* and *Hypocrisie* ; and sure he won'd never be Guilty of that to his God, which he Abhor'd in a fellow Creature.

He had a true Sense of, and a real Concern for, the abounding Wickedness and Impiety of his Kingdoms : This, I have been told, cost him many a cloudy Thought, many a Melancholy Reflection ; and accordingly the Progress of the *Reformation of Manners* was much in his Heart ; this he frequently recommended from the *Throne* ; this he countenanced by his own *Example*, rightly Judging that the best way to raise the Genius of his People, was to better their Morals. It was under his Auspicious Reign, that the *Generous Societies for Reformation*, met with the first Publick Encouragement ; and the no less commendable one for the *Propagation of the Gospel*, with its first happy Beginning ; so that he gave, not only His *Allowance*, but His *Smiles*, to any thing that was Good ; and was *Arbitrary in nothing but in restraining the commission of evil*.

He was Born with an Heroick Courage, a Courage that was far from being an effect of Cruelty, or Indiscretion ; but a constant uniform constitution of Soul, and supported by Reason, and Thought : This was a quality his greatest Enemies would always allow ; it was this that kept him Six Hours in the heat of the Fire, in the first Battle He ever Saw, and that made Him one of the last that retreated

retreated from the Camp at *Landen*; an Action that may serve to convince the World, that 'tis possible to loose the Victory, and yet gain all the Honour of the day.

Neither was His Conduct, or Prudence, any thing inferiour to it; and it was the happy conjunction of these two, that made Him acknowledg'd by all, the *Greatest Captain of the Age*, and extorted that confession from one that had often try'd Him, that he left the King of *England* the *only perfect General behind him*. This was it that made Him as Great at Home as Abroad, and secur'd us that Tranquility in Peace, that was purchas'd in War; and it was this that engag'd Him to practice such *Tenderness, and Condescension to His Subjects*, that He might be better enabled to curb the pride of their Enemies.

There was something of a strange *Firmness, and Steadiness of Soul*, that was peculiar to Him, and which no Expectations, no Discouragements cou'd shake; and few things did ever more contribute, either to His Honour or Advantage, than this; it was this made Him refuse the continued offers of Two Monarchs, to be made *Sovereign of the Netherlands*, and the Voluntary Subjection of *Zutphen and Guelderland*; with that remarkable answer, *God forbid that I should*

Build my own Greatness upon the Ruin of my dear Country: It was this made Him so

Slr William Temple's Memoirs.

immovable, in not talking a word of *Publick Matters* when He came over to *Esouse the Princess*, till after the Consummation of the Marriage: An Action, if we consider it with all its circumstances, will appear a piece of the most Consummate Prudence and Sagacity that can be imagin'd; and

to

to which we owe all the Blessings of the late Revolution. A Providence so much to the advantage of Europe, that a very Consent to it in that Prince, who then sat on the Throne, is almost sufficient to spread a vail on all the unhappy Miscarriages of his Reign.

He had a Great and Generous Soul, and as He despis'd those little things, that Suspicion, or a want of Merit wou'd have been apt to have resent'd : So He was of a most Copious and Extensive Charity to all Protestants, where He saw any thing of the Image of their Common Lord. He well understood the difference between matters of Faith and meer Circumstantial, and His large Soul, was for the Union of all Christians that did not differ in things Essential to Christianity. Neither was he inaccessible to His Subjects, whose Judgments and Consciences put them in lower Circumstances than others ; so that His Power was made use of to the Great and Happy Ends of Government, viz. In restraining the Licentious, and giving Liberty in all things appertaining to Godliness.

Few ever better understood the Secret of Saying or Doing, neither too little, nor too much ; or knew better how to keep the Ballance even upon both sides, how to preserve the Esteem of the Nobility, and the Love of the Populace, the Respect of the Officers, and the good Word of the Soldiers ; and above all, how to divide the Hair between being Honour'd by, and Honouring the Clergy, and not being thought a Bigot to them, by the Laity.

But that which was the peculiar Character of this Dear and Excellent Prince, was His Inimitable Love to, and Concern for the Happiness of

His

His People. This was the true spring of all the great Actions of His Life, for this he spent many dangerous *Campaigns* abroad, that we might enjoy Plenty and Peace at home; for this he Exhausted the strength of His Body, and employed the vigour of His Mind; this in a word, was the great Design of His Life, and was His great Concern at His Death.—*Can I do any thing more for the Interest of these Nations,* were the last words He was heard to speak; and when He was told, No, *He bow'd His Head, and gave up the Ghost.* Death took them (as it were) at the word, and He seem'd to have nothing more to do in the World, when He was once told, He cou'd be no longer Serviceable in it.

Thus he was — But he is now no more. This Liv'd and Dy'd perhaps the greatest Man that ever was, (for I verily believe he was.) And tho' there are many things that can *Alleviate*; is there any that can wholly *Compensate* the loss? How suddenly was he snatch'd from our Hopes and our Hearts? While we had hardly the satisfaction of offering up an affectionate Prayer to God for Him, that had done so much for us. While his and Mankind's Enemy, a *savage and execrable Tyrant*, who has Sacrific'd so many Millions of Souls to his *Love of Power*, is left behind, to Triumph in his *Ruines*; and to insult him when Dead, whom he *always dreaded when Alive.* How poor now are the remains of that Body that was animated by so vast, so excellent, so comprehensive a Soul? And how fading is all mortal Glory! when the *Saviour of Kingdoms* is now so small a part of Earth? Where is now that *Unblemish'd Life*, we beheld with

with Love and Joy, so little a while agoe, it is still in the Hearts of all his Faithfull Subjects, in the Memory of Europe, and will be on the Records of all Succeeding Ages.

So much then for the *First* thing, some slight and imperfect Character of this great and excellent Prince which can be done on such an occasion, only as the Prophet Ezekiel drew the City of Jerusalem within the Compass of a Tile.

I come now to the *Second* thing I Propos'd, viz.

To consider how far the Death of such Princes is a just ground of *Universal Lamentation*. And how justly it may be ascrib'd to their Peoples Sins.

For the *Woe* here mentioned in the *Text*, is not a denunciation of Misery to come, but a Mournful reflection on a past, and the Sensation of a present Calamity.

And indeed if there be any thing in Nature that claims a *Publick* and *Universal Lamentation*, and can excuse the down right Transports of Sorrow; It is this — inasmuch as there is nothing that includes so diffusive and comprehensive a Blessing as a Wise and Religious Prince, on the Throne, and therefore nothing is a more proper Object of a proportionable Grief, then the removal of them. For the degrees of our Resentments, ought always to be equal to the greatness and extent of our Loss.

But this will need but little Illustration.

Let us therefore Consider how justly their *Death* may be ascribed to *their People's sins*. It is most certain that the greatest Monarchs, as well as the meanest Slaves, are all subject to this *great Debt of Nature*, and included in the General Assertion, *That it is appointed to all Men once to dye. I have said ye are Gods, but ye shall dye like Men, and fall like one of the Princes*. Their *Glass* is continually running, and must at last (as well as other's) come to a Period. But if we consider them as *Publick Persons*, on whose Life and Death, the Happiness or Misery of their Subjects depends, there may be some things in the Time and Circumstance of their Deaths that may be a visible punishment of the sins of those that reap'd the Benefits of their Lives. *To make this plain, we may Consider these following things. And*

1. Thus much in general is certain, That the great *Ruler and Governour* of the World (in whose Hands are the Breaths of all Flesh, and who can continue or shorten them as he pleases) does exercise a peculiar Providence over the *Nations and Kingdoms of the Earth*, whom he always rewards, or punishes, prospers or destroys, according to their *Vertues*, or their *Vices*: And herein consists the difference in the dealings of God to Mankind as they are *embod'y'd into Societies*, and as *particular Persons*: For tho' the state of Individuals be as the *Wise Man* represents it, *Ecl. 9. 2.* *All things come alike to all, there is one Event to the Righteous, and the Wicked, to the Good, and to the Clean, and the Unclean; to him that sa-*

crificeth, and to him that sacrificeth not; as is the Good, so is the Sinner; and he that Swareth, as he that feareth an Oath. And accordingly no external prosperity or adversity does properly come under the notion of reward, or punishment to *particular Persons*. Yet the Case is quite different with respect to Nations, or Communities in General, which consider'd *as such*, are capable of no other Reward or Punishment, but what is distributed in this Life; for all the Bonds of Societies are immediately dissolv'd by Death, and the future Account at the Tribunal of God will not be, as they are Members of such Communities, or Bodies of Men, but as par-

Rem. 14. 12. *ticular Persons; for every one of us shall give an Account of himself unto God.* For as it is not to be im-

imagin'd, but that Men being naturally *Sociable Creatures*, and having the Allowance and Approbation of God, for entering into mutual *Society*, for their common Support and Advantage, but that they should also be liable to give an Account of themselves, and of being Rewarded, or Punish'd according to that *Relation*, so it is plain that it can only be while that *Relation*, does continue, and that is only in this Life; and therefore tho' it can be no Reflection on the Wisdom or Justice of Gods Rectoral Government of the World, that the best of Men should be unhappy and miserable, and the Wicked not only unpunish'd, but Triumphant in it, because all these things will be adjusted at the last day, when there will be a *Revelation of the Righteous Judgment of God*. Yet I don't see how this cou'd be avoided, were it the Case with respect to Nati-

ons

ons and Kingdoms. And agreeable hereto, if we look into Sacred or Profane *History*, we shall always find the National Blessings, or Calamities of a People, proportion'd to their Innocence, or their Crimes; the Children of Israel, who were under an immediate Theocracy, are a manifest Proof hereof; whenever they obey'd the Statutes and Commandments of the Lord their God, and did them, they were always surrounded with Plenty, and Peace, and Victory over their Enemies; but when they degenerated into their Rebellions against him, and fell into their Epidemical Sin of Idolatry, and forgot the God of their Fathers, then were they given up to a sure destruction, and made a prey to their Enemies. This is illustrated with an inimitable force in that admirable Compend of the History of that Nation in the 78th Psalm. And as far as the Sacred records intermeddle with the affairs of other Nations, we have parallel instances of it.

And if we seriously Consider all the Variations, and Changes that have hap'ned in Kingdoms, and Common-Wealths, the Translations of Empires, the Ruin and Captivity of some, with the Conquests, and Triumphs of other Nations; it will be a clear Confirmation hereof, and set this matter in a full light. The State of the Lacedaemonians, whose Constitution was founded on Justice and Sobriety, continued near Five Hundred Years, with Honour and Success; but when the Frame of the Government was changed, the Laws abused, and Vices crept in apace among them, their Glory

soon came to an end. When God punisht his own People, in giving them into the Hands of the *Babylonians*, and they hereupon grew Proud, and Imperious, Debauch'd, and Vicious, he rais'd up *Cyrus* to chastise their Wickedness and Presumption, who sack'd their City, ruin'd their Empire, and made them feel those Calamities they had inflicted on others. The *Persians*, before that time, the most Vertuous Nation upon the Earth, mixing with them, fell into the same Vices, and so tasted of the same Vengeance. A Young Conqueror; without any great Advantages, in a little time Conquer'd and Translated that vast Empire to the *Greeks*; but he falling into the Luxuries of those he subdu'd, had an Inglorious End; his whole Race was in a little time extinct, and the Kingdom devolv'd on the *Romans*. The Steady Vertue and Probity of this State, was the Occasion of its long Continuance, and of that amazing pitch of Glory to which it at last arriv'd; but when it once exchange'd its Frugality and Equity for Effeminacy and Corruption, its noble Love of Glory, for ignoble Ease, it was first harass'd by its own Tyrants, and at last made a prey to the Barbarous Nations, who over-run more in Fifty, then they had gain'd in a Thousand Years before. Now to any that wou'd be at the pains to reflect on some of the most Remarkable passages in these and other *Revolutions*, he may easily see something in them that was *Divine*. The Success was not always owing to a Superiority of Strength or Counsel on one side, but because the Measure of the others Iniquities was full. For there is a certain Degree to which God suffers the Sins

Sins of Nations to advance, before they become ripe for Judgment; and the continuance, or the dissolution of them, is commonly Proportion'd hereto, and the Rectoral Justice of God, is as much oblig'd to Vindicate his own Honour in taking Vengeance on sinful and obstinate Nations *in this World*, as it is in Punishing the Wickedness of particular Persons *in another*.

This then being in the general plain, that all Publick Judgments are an effect of, and a punishment for National Sins. It will be no difficult matter to apprehend the peculiar enforcement this has, with respect to this instance before us, viz. *The Removal of such Princes as have been Glorious Instruments in the hand of God for their People's good*; for if we except the entire ruine and destruction of a State by Pestilence, Famine, or the Sword, there is nothing carries with it a more frowning Aspect, or seems to have more of a publick Judgment in it, than the death of a good Prince, in the midst of his Age, and Influence; and who, from what he had already done, gave reasonable hopes of what he might farther do, for the Safety and Happiness of his People; for immediately upon their Investiture in the Regal Office, they become Publick Persons, and so their Lives or Deaths are not to be regarded as the continuance, or dissolution of a common piece of Clay, a common work of Nature; but as an instance of the greatest Blessing or Judgment upon *their People*: That Strong and Mutual Relation that there is between them, makes them sharers in the Interest, the Happiness, the Miscarriages or the Loss of each other. And therefore the re-
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monstration of David's Army to him, when he was
 going into the Field, was very reasonable: They
 said to the King, Thou shalt not go
 2 Sam. 18. 3. forth with us, for if we flee away,
 they will not care for us; neither if
 half of us die, will they matter that: But now thou
 art worth Ten Thousand of us. Accordingly we
 find God sometimes punishes a sinful Nation with
 the death of an excellent Prince, sometimes Kings
 have not only been given, but continued to a
 Nation in Wrath, sometimes he punishes the In-
 equity of Princes by the ruine and devastation of
 their Subjects, and sometimes Good Princes have
 obtain'd the favour to stop the execution of im-
 pending Judgments on their People all their days,
 and therefore that was denounc'd as the most
 comprehensive Threatning imaginable to the
 Jews; but if ye shall still do Wickedly, ye shall be consum'd, both ye
 1 Sam. 32. 24. 25. and your King.
 But to enforce this matter, we need only con-
 sider the visible tendency and influence a Prince on
 the Throne, has on the Welfare, or Calamity of
 his Subjects. How vast a difference was there in
 the state of the People of Judah under the Reign
 of Asa, Jehosaphat and good Hezekiah, and those
 of Ahaz, Ammon and Zedekiah? And it is remark-
 able, that this Kingdom that had some Kings
 that fear'd the Lord, and walked in the ways of
 David their Father, continu'd near an Age and a
 half longer, and was full as powerful as that of
 Israel; all whose Kings, for reason of State, Ap-
 postatiz'd from the true Religion, and was the
 only Tribe that (with some relicks of Levi and
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Benjamin) return'd entire from the Captivity. How different was the Figure, and Circumstance of the *Roman* People? And how great a change was there in the Face and Spirits, as well as in the Fortunes of Men, under the Government of *Titus*, *Trajan* and the *Antonines*, from what they were under *Domitian*, *Commodus* and *Heliogabalus*? And how easily are we capable of being the *Witnesses* hereof our selves?

Nay, I might add, That this is not only obvious with respect to the present time, but has sometimes an influence on Ages and Generations to come; for it is commonly a long time before the Abuses and Miscarriages of an ill Reigu can be rectify'd and recover'd; and if ever we meet (as it is no common thing in *History*) with a fatal or untimely end of a Good Prince, it has been commonly owing to the Irregularities, and Infections of the precedent Government, as this was undoubtedly the case of *Pentinox*, *Gordian* and *Probus*; so if we consider all things; the unhappy fate of a Prince whom some of us may remember, may perhaps appear to be as much owing to his Fathers Miscarriages as his own.

Upon the whole, therefore, if all Publick and National Judgments and Calamities in General, are an effect of Sin, then the Death of Godly, Wise and Valiant Princes, in the midst of their Days and Service, (being a common and universal Loss, a severe and heavy punishment on their People) may very justly be ascrib'd to their People Sins, who therefore may well joyn in the Prophets Lamentation, *We note us that we have Sinned.*

Now

Now, tho *Sin* in general is the destruction of any People, and the Crimes of every particular Person add to the general cry for Vengeance upon them, yet there are some *Sins*, and some circumstances in *Sinning*, that have a more visible tendency hereto than others. I shall just mention these Two or Three.

1. An Insensibility of, and an Ingratitude for many great *Mercies*, and signal *Deliverances*; this has a fatal Tendency to pull down Publick and Penal Judgments, not only as it argues an Obstinate and Incurable Temper, but as it is an Indignity and Contempt of the Power, and Mercy of God; which upon the abuse of it, always turns to the Speediest, and Severest Vengeance.

You only have I known (says God) *of all the Families of the Earth, therefore I will Punish you for all your Iniquities.* And this is

Amos 3. 2. the force of the Prophet Samuel's Expostulation with the Israelites, *Only fear the Lord and serve him in Truth, with all your Heart; for Consider how great things he has done for you; but if you shall still do Wickedly, ye shall be*

1 Sam. 12, 24. 25. *Consum'd, both you and your King.*

q. d. Wou'd you be a Happy and Flourishing People? Would you have Tranquility at Home, and Success Abroad? Would you be, and have, all you can desire? I tell you the way, *Only fear the Lord, and serve him in Truth, with all your Heart; and to engage you to this, consider what great things he has done for you, what Miracles of Mercy he has wrought in your behalf, what Glorious Deliverances*

‘verances you have had from his hand, *Consider this*; for if after all these appearances of God for you, ye continue to do Wickedly, if his tender Mercys cannot affect you, his severe Justice will immediately strike; *Ye shall be Consumed, both you, and your King.*

2. A Stupidity and Induration under many Solemn Warnings of Gods afflicting Hand, for as there is *commonly* a gradation in National Judgments, and the first of them are only design’d as a Warning and Threatning of greater to come, so when these are not regarded with that Sense and Concern, that they ought, it is a sure Indication that the Justice of God will not stop there, but his *Hand will be stretched out still*. Where the Chastisements of his *Rod* have no effect, he *Whets his glittering Sword*; when *Whips* will not avail, *Scorpions* will be added unto them: And it is highly Congruous, it shou’d be so, for otherwise all the ends of Punishments wou’d be defeated. *For as Affliction comes not out of the Dust, as there is no Evil in the City, but God has done it, so he does not willingly grieve nor afflict the Children of Men; he taketh no Pleasure in the Afflictions of Joseph, but all that he designeth by them is to humble them for their former Provocations against him, and to make them cautious and fearful of future Offences; but when these ends are not answer’d hereby, it is fit he should proceed yet farther, both to Rouze them from their Stupidity, by severe strokes, and to convince them, That he is no unconcern’d Spectator of their ways, however they may be of his.* And accordingly

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ly, we find this insisted on by the Prophet, as the highest Aggravation of the sins of Isarel:

Amos 4. 11. *I have overthrown some of you, as God overthrew Sodom, and Gomorrah, and they were as a Fire-brand pluckt out of the Burning, yet have ye not returned unto me, saith the Lord?*

And the Memory of *Ahaz*, is stigmatiz'd in a very particular manner. **This is that**

2 Chron. 28. 22. *Ahaz* who in the time of his distress did yet Trespass against the Lord.

And in that passionate expostulation of *Isaiab*, with the People of *Judab*, he seems to give this as the saddest Representation of their Case;

Isa. 1. 5. *Why shon'd ye be stricken any more, ye will revolt more and more.* Add to these

In the 3d. place, Abounding Speculative and Practical Infidelity; it has been observ'd by some, that in every Age, there has been some *Peculiar Vice*, which has been (as it were) the *Constitution* of it, and more visibly Predominant then others: Thus sometimes Ignorance, Superstition, Cruelty, Curiosity, or Infidelity, have prevail'd by turns. Sometimes Men are so fond of Believing all things, (how absurd and contradictory soever) and sometimes they will believe, because, they will practice nothing at all. Sometimes Religion is made the pretence of all the Ruins and Irregularities among Men; and sometimes it is laugh'd out of the World, as a Ridiculous thing, and as if it were but a meer Cheat. And this Temper of all others, has the greatest influence on *Publick Judgments*, inasmuch as the Honour of God does now enforce the Execution of his Justice, and not only his Anger, but his Jealousie

lousie is kindled hereby. And accordingly we find that notwithstanding the many provocations of the People of Judah, God delayed the Execution of his Sentence against them, and waited long for their Repentance; but when they *once* came to banter his Prophets, to ridicule Religion, and be Witty at the expence of their own Damnation, it presently provok'd God *to laugh at their Calamity, and mock when their Fears came. But they mock'd the Messengers of God, and despis'd his Word, and misus'd his Prophets, until the wrath of the Lord arose against his People, and there was none to Deliver.* Shall I 2 Chron 36. 13. not visit for these things, saith the Lord? Shall not my Soul be avenged Jer. 9. 29. on such a Nation as this?

It remains now in the last place, to consider *what relation these things have to our present Case; what Sentiments we ought to retain, and what Improvements we ought to make of them.* And if the Death of Princes that have been Glorious Instruments in the hand of God, for their People's Good, may be justly ascribed unto their Peoples Sins; then what reason have we to cry, *Wo unto us that we have Sinned?* If the severity of the Stroke is to be measur'd by the greatness of the Loss, it has been extreamly poignant. And if our Sins be equal to our Punishment, we may well repeat the cry, *Wo unto us that we have Sinned.*

That we are at present under a Sad and Affecting Loss, a severe and heavy Judgment, I hope none are *Sensless* or *Wicked* enough to deny.

The *Delight of our Eyes* the *Breath of our Nostrils*, the *Anointed of the Lord* is taken from us,

and made a prey to the *devouring Grave*; and if Ingratitude for many Mercies, if Stupidity under many Warnings, if Reigning Impiety, and if Infidelity, (besides other Sins,) are capable of drawing down so great a Judgment upon us, I fear upon *enquiry* we shall not be excused from it.

Our Mercies have been many, and extraordinary; and if we look back into the State of this Kingdom since the *Reformation*, we may well conclude that (since the Covenant of Peculiarity with the Posterity of *Abraham* has been dissolv'd) there has not, *perhaps*, been any People in the World, that have been more the Care and Concern of Heaven; neither Foreign Invasion, nor Domestick Broils, neither Publick Encroachments, nor private Conspiracies, have hindred us from being yet a *Flourishing People*; all the Attempts of *Four Succeeding Reigns* to enslave us to an *Arbitrary* and *Despotick Power*, have been unsuccessful; and when they, with our Religion, was brought to the last gasp, then was our Glorious Deliverance accomplish'd; a Deliverance, the more it is consider'd, the more will it Astonish; and which had a *more Benign Aspect*, the less it was to be ascribed to an *Arm of Flesh*. We are not only plac'd in a Rich and Fertile Land, abounding with all the necessities of Life, but our situation, being like the *Prince of Tyre*, in the midst of the Seas, secures us from an easy and sudden Invasion of those that *lye in wait to destroy*. Our *Constitution* is (beyond compare) the best in the World; wherein the Prerogatives of the *Crown* are sufficient to make a Prince Great, and to preserve all the Deference that is due to *Majesty*; and the Priviledges of the *Subjects*, are of a due extent,
both

both as we are Reasonable Creatures, and as we are Christians. Neither have we been without many strokes of Gods *Afflicting* Hand, we have been acquainted with the *Calamities of War*, a *Raging Pestilence*, and a *Devouring Fire*; and since the last happy *Establishment* our late *bles'd Queen*, the Delight, and the Admiration of the World; that Miracle both of Nature and Grace, was Ravish'd from our Eyes, and convinc'd us that she (even she) was Mortal. This was follow'd by the surprising Death of a *young Prince*, of the greatest Expectation, whose early Rays gave us cheerful hopes of a long and *Glorious Day*, but was unhappily Eclips'd in the beginning of his Course. And now, O Astonishing Grief! our *King* is fallen a *Sacrifice to our Sins*; the Decree is past, the Fatal Stroke is given, and nothing now remains but humble submission to the Divine disposal; an everlasting Justice to his Memory, and an unfeign'd Sorrow and Hatred of those Sins that have depriv'd us of him; but sure the Iniquities of these Nations must be arriv'd at a *deplorable height*, when so *severe a Judgment* is inflicted on them.

Indeed they are. And tho' every Age has Crimes enough, and is apt to complain of it self as the worst, yet there is certainly a vast difference in the degrees and aggravations of Sin; nay the very same Vices may have a *different Aspect*, from the way and manner of the commission of them; there may be a sad corruption in the Lives of Men, when yet they do not *Glory* in their Abominations; there may be a neglect of God and his Laws, and yet no Burlesquing the one, or denial of the being of the other; our *Blessed Redeemer* may not
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be Believed on as he ought, and yet not thought an *Impostor* and the *Sacred Records* be unregarded, and yet not droll'd upon by Impious and Impotent Wits; if a Generation or two formerly produc'd such Men as *Vanninus*, *Spinosa*, or an *Hobbs*; it was thought a *Curse* and a *Stain* upon it; but to have them every where scattered abroad, dispersing their Venom and Infection, and deriding all things Holy and Sacred; is a Monstrous Degeneracy, peculiar to the Age wherein we live. It is no wonder then, if the Justice of God punishes us in the most sensible manner; when, to those

Sins enumerated by the Prophet, *Swearing* *Hof. 4. 2, 3.* *ing and Lying, Killing and Stealing,* *and committing Adultery;* for which

God declar'd he had a controversy with his People, we have added most impious denyals of his Being and Providence, and derided the most Solemn Denuntiatiions of his avenging Wrath, when we have not only been ungrateful for Mercies, and hardned under Judgments, but have such daring Infidelity abounding among us. Now from all that has been said, we may,

I. Entertain just Sentiments of the demerit and the consequents of Sin, and the necessity of a Solemn Humiliation, and Universal Repentance, for this we see has as much an Influence on the Punishment of Societys in this Life, as it has of particular Persons in the next; it is this that has depriv'd us of our truly excellent King, this has at last, put an end to that *Glorious Life* that had escap'd in Foreign Camps, and Tempestuous Seas, the Dangers of War, and the Softness of Peace, all Publick Attempts and private Poysonings and As-

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fassinations : Have we therefore any regard to the Memory of our *Beloved Prince* ? Wou'd we express any concern for *Him*, that had done so much for *us* ? Let us then pull forth these Enemies, and make a *Sacrifice* of them to his *Ghost*, and the rather, because, if after so *Solemn a Warning* of the Divine Displeasure, we continue impenitent, a *worse* (if there can be a worse) *thing may happen unto us* : And if it have not this effect, it will be a *severe Judgment indeed*, and the Death of our *King* may be but the beginning of our *Sorrows*, and we shall find ; that, *for all this Gods anger is not turned away, but his hand is stretched out still.* And,

Last of all, This shou'd engage our thankfulness to God, that (notwithstanding all our sins) there has been so great a mixture of *Mercy* herein, that his invaluable Life, was so long continued unto us; that we have hopes his *unspotted Name* will be rescu'd from ignoble Oblivion, that he went to his Grave in *Peace*, and that none but the hand of the Lord *did remove the Lords Anointed*; and above all, that he has so well repair'd our *Loss*, and again rais'd the *Crown on our Heads*; in the Person of our present Queen; One whose Character does fall nothing short of the most *Extraordinary* Persons of her Sex ; whose *undoubted Right* to the Throne fixes her more safely in the *Hearts of her Subjects*, and in the *Value and Regards* of *Europe*, whose Zeal for the *Protestant Religion*, has been visible in the *greatest Tryals*, and who has had the advantages of *perhaps* the best and worst Examples that ever were ; and is thereby better qualify'd to imitate the *one* and avoid the

the other; a Queen who has given us the Pattern of an unblameable Life, and who by the excellent *Government of her own Family*, has rais'd general hopes of the like management in her Kingdoms. Let us therefore value the Blessing while we yet enjoy it; for God has given us warning, how easily he can remove all the Objects of our Delight and Hope, by many sad instances of late. Let then her important Life be a constant *Petition* in our *Prayers*. And may her *Reign* be long and prosperous, and her *Crown* be Establish'd in *Righteousness*. May she have Wisdom as an *Angel of God*, to manage that great Trust that the *King of Kings* has put into her hand. May she be valu'd by her Subjects, according to her *Merit*, and be a Glorious Instrument to heal our Breaches, and fix us upon such *Foundations as can never be moved*. In a word may she follow the *Great Example* that is gone before her, and then her Life will be Admir'd, her Reign Happy, her Death Lamented, and her Immortality Glorious. *Amen.*



F I N I S.

